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EDITORIAL

WE sincerely wish all our readers a very happy Christmas. But in doing so we cannot help feeling, if not exactly hypocritical, at least a little cynical; because, dear readers, the only Christmas present we have to offer you is an announcement that the price of *THE LIFE OF THE SPIRIT* is going up next month to 2s. 6d. (annual subscription 3os.). The facts and figures, briefly, are these.

For some years we have been running at a steady loss of 20 per cent. Our circulation (of bought copies) is about 1,450. At 2s. a copy, that represents a monthly income of some £145, about £25 less than expenses. As a result of the printing dispute, and the terms of its settlement, expenses have risen, and so raising the price of the review to 2s. 6d. will only serve to keep our loss steady *unless* . . .

Unless readers help us to increase our circulation. This is what we are asking you to give us for a Christmas present, a new reader, a new subscriber, a wider public. If every reader produced another reader (who bought his copy!), that monthly income, doubled to £290, plus some £70 from the extra 6d., might eventually warrant our lowering the price again. Meanwhile we need a circulation of 2,000 in order simply to break even at the new price of 2s. 6d. Readers will, I am sure, recognize that breaking even is not really enough. We should like to be a less stingy journal than we are; we would like to pay contributors a handsome fee. At present most of them are not paid at all, and none of them handsomely. But to treat them properly we need to show a profit. The day we dream of is when we show enough profit even to pay the editor a salary. Just think how the quality of our production would improve!

But for the time being we would be pathetically grateful if you could just help us to stop losing money. This number contains a gift form. Give your friends a Christmas present of *THE LIFE OF THE SPIRIT*, and us a Christmas present of new readers, and we will wish you not only a happy Christmas, but a fortune-favoured New Year as well.

HOPE—THE ADVENT VIRTUE

TIMOTHY McDERMOTT, O.P.

OCCASIONALLY in books of art reproductions you will come across a large picture of a nose, or waving hand, or something similar; and perhaps you will be taken aback by the peculiar choice of subject until you glance at the caption: 'Detail from somebody or other's *Adoration of the Magi*'. And then if you turn back a few pages you will find the full picture of the *Adoration of the Magi* and be able to spend several exciting minutes identifying which particular nose has been magnified on the later page. For the first time you will understand why the nose is pointed in the direction it is, why it is painted such a peculiar colour: for you will see it in its context.

A theological article on hope is like that nose. Since it is to be theological it cannot be about hope, it must be about God. And hope is only one detail in the full picture of God's relation with men. The trouble is to provide a previous page upon which the detail of the article can be studied in context, to provide something short of a *Summa* which will show the place of hope in the full picture of God and man. Perhaps an image will do, the vision that opened the ministry of the Prophet Isaias:

In the year of king Ozias's death, I had a vision. I saw the Lord sitting on a throne that towered high above me, the skirts of his robe filling the temple. Above it rose the figures of the seraphim, each of them six-winged; with two wings they veiled God's face, with two his feet, and the other two kept them poised in flight. And ever the same cry passed between them, Holy, holy, holy, is the Lord God of hosts; all the earth is full of his glory. The lintels over the doors rang with the sound of that cry, and smoke went up, filling the temple courts (Isaias vi, 1-4). This vision is not just a vision of the temple in which Isaias was standing, but a vision of the whole heaven and earth of which the temple was a symbol. The throne above the ark in the holy of holies has become the heavenly throne above the firmament of which we read in Ezechiel (i, 22-28); the glory in the temple is but the skirts of God's glory in the whole world. For the true

temple is the heaven and earth that God created in six days, in preparation for the first sabbath. He threw up the firmament like the tent of meeting in the desert (Isaias xl, 22); he set the earth on foundations and pillars like the temple in Jerusalem (Ps. lxxiv, 4); he divided the heavens, the dwelling place of God, from the earth, the dwelling place of man, as the holy of holies is divided from the rest of the temple by a veil (Ps. cxiii, 16). And finally he made man to use this world as a temple of worship: for without man worshipping in it this world is as nonsensical as an unused church. Indeed, it is the response of man to God in the form of worship that perfects God's creation and inspires it with that essentially religious character that it was designed to have. It is in man's heart and life that the heavens and earth had to become a temple; just as it is in his heart that the veil between earth and heaven really hangs.

In the time before Christ this veil was impenetrable: man was forbidden to set foot in the holy of holies, and all that he could see was the carrying-poles of the ark emerging from behind the veil. Notice that no man who dies in the old testament is ever thought to go to heaven; the dead man goes to Sheol, the world under the earth. Angels dwell in God's heaven but of all men only Elias ascended into the air, and he did not die. All that man could do was to attempt to bring heaven down to earth in his temple. Only when Christ, the true temple of God on earth, descended from heaven, do we get the gate of heaven opened for the first time. He is the first dead man ever to rise again and ascend into the dwelling-place of God, rending the veil of the holy of holies, rending the heavens.

In Christ, the vision of Isaias gains new dimensions, dimensions which St John makes clear to us. Isaias, he says, saw Christ's glory: 'it was of him that he spoke' (John xii, 41); and in the Apocalypse the vision of Isaias is renewed with Christ on the throne. St Thomas says that the vision of Isaias is in fact not only the image of the revelation vouchsafed in the first few verses of Genesis, but of the entire gospel revelation, too. The figure on the throne is the Word that was in the beginning with God, and was God; the glory filling the earth is the light and life that were created in the world through the Word; the presence in the temple is the Word made flesh of whose fulness we receive (*In. Joann. prologus*). For us who live in time the origin and end of things is

hidden as God's face and feet are hidden: we see only the movement out from heaven and back that lies between (*IV Sent.*, 50 exp. textus). But that movement is the centre now of our worship, the movement of Christ from the Father through the veil into this world, and the movement back to the Father through the veil out of this world. And that movement not only breaks the veil of heaven and earth, but the veil in our own hearts: we also in baptism are to be 'born from above', and, by thus being united with him who descends, share the right to return with him and be lifted up to eternal life (cf. John iii, 3, 13-15). The veil is rent in our own hearts, and the sanctuary of God, the presence of the Trinity, has revealed itself within us; Christ it is who rent the veil and laid down the way to the sanctuary, the way of faith, hope and charity.

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God . . . let us with confidence draw near to the throne of grace . . . (*Heb.* iv, 14-16).

Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us through the veil, that is through his flesh, and since we have a great high priest over the house of God, let us draw near with a true heart in full assurance of *faith* . . . let us hold fast the confession of our *hope* without wavering, for he who promised is faithful, and let us consider how to stir one another up to *love* of good works (*ib.* x, 19-24).

It is in the epistle to the Hebrews, from which these quotations come, that the vision of Isaias is especially exploited with the emphasis on hope. God sent out his Son from heaven to teach and make purgation of sins, and then to return to sit at God's right hand (i, 1-4). He is the high priest who enters for us into the sanctuary, and after whom we must follow with confidence. 'We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the veil, where Jesus has gone as forerunner on our behalf' (vi, 19-20). This theme the epistle repeats and repeats, and ends with the recommendations of faith (xi), hope (xii) and charity (xiii) that will take us to where Jesus now is.

With such an image of the whole of revelation to help us, such an image of the relations of God and the Christian man, we can safely turn to details of the picture: to theological discussion of

the nature of faith, hope and charity. These are the three virtues, the three 'strengths' of soul, that bind us to Christ. Through them we are born with him from above, sharing his nature; through them we bind ourselves to his life in this world, sharing his life of apostolate and sacrifice; through them we shall eventually pass through the veil to his and our heavenly Father and come home to heaven. Above all, we will understand the fundamental character of hope: for of all the three virtues hope is specially the impress in our souls of that movement of Christ out from his Father, through the vale of this world, and back again to the holy of holies. Christ has brought faith to our hearts by being the Word made flesh, the Truth; he has brought love to our hearts by being the beloved Son of his Father, the Life; but by being the Way, by his coming out and his journey to death and his resurrection and ascension, he has brought to our hearts hope.

For hope is not merely faith, not merely belief. Even in the ordinary use of the word we see that. I may hope it won't rain tomorrow, and yet believe that it will. Faith does not tell me that I will go to heaven, but I nevertheless hope to do so, and with a hope that is sure because it relies on the strength and virtue of Christ. Some belief is demanded, but only the belief that I *can* get to heaven, the way having now been opened; not the belief that I necessarily *will*. This is not hard to understand, for it seems that even in the things of this world I can have strong hope without infallibly knowing the outcome. It is possible to say: 'I have hopes of passing the exam though I do not believe I will', even if it is impossible to say: 'I have hopes of passing the exam though I do not believe I can'.

Again, hope is not merely love. Sometimes admittedly 'I hope it is not going to rain' seems equivalent to 'I want it not to rain'; but even here we can discover a *nuance* of difference. I seem to be not only wishing for fine weather, but to some extent to be relying on it coming about. 'I want you to be good, Tommy' is simply the expression of every mother's heartfelt desire; 'I do hope you are going to be good, Tommy' suggests that non-compliance is going to ruin the afternoon, that the happiness of the afternoon depends, relies, upon Tommy's unpredictable behaviour. Indeed, we are at times so anxious to distinguish the meanings of 'hope' and 'desire' that we coin a new phrase: we say not merely that we hope it will not rain, but that we have

hopes that it will not. Again however hope *supposes* desire. I cannot say that I have hopes of rain, but I would rather it were fine.

Hope then is not just belief, for it sometimes bears on things that I have not the power of believing; and it is not just love, for even if it does not add certain knowledge of the outcome it suggests some sort of reliance upon it. In the case of our hope to come to the Father through Christ it suggests in fact an unshakable reliance, and so takes us beyond all human hope. Just indeed as human belief is usually fallible (I *believe* so), but supernatural faith removes all doubt, so human hope is generally unfirm (I *hope* so), whilst supernatural hope removes all hesitation and anxiety. For this reason precisely supernatural faith and hope are virtues, are 'strengths' of soul.

What then is hope if it is not belief and not love? What is the new thing that emerges over and above love and desire of heaven and the belief that I *can* get there? Let us ask ourselves what is added to the desire of a mink coat when the husband says that, because of a windfall in the pools, he *can* afford it: there is added the decision of the will to move toward the shop. The will ceases to be merely enamoured of the mink coat from a distance, it begins to move the lady's legs and feet toward the attainment of the coat. So it is in the supernatural life. Heaven has always been desirable from a distance, but Christ, our husband, has shown us now that it *can* be reached—he has broken through the veil. 'Let us then with confidence, with reliance, with hope, draw near to the throne of grace. . . .' We begin to move.

Hope is the virtue that inspires you 'to lift your drooping hands and strengthen your weak knees, and make straight paths for your feet' (Heb. xii, 12-13), for it *can* be done. Jesus, who has already done it in himself, can also do it in you. Hope is the virtue which routs despair: since faith tells me I can, hope decides I will. I begin to move.

But hope also routs presumption. For we must remember that we *can* get to heaven, not because we have been shown a new ability in man's nature, but because we have been given a share in the ability of Christ. Aristotle has said that what we can do with the help of friends, we count ourselves able to do. For we can rely on the promise of friends. And so if our friend tells us that he can and will get us a ticket for the cup-final, we feel ourselves as good as there. Christ is our friend, and a friend who does not relent.

We 'hold fast the confession of our hope without wavering, for he who promised is faithful'; but we know that without our friend it is not possible. Fundamentally presumption is a trying to find our own way to heaven, neglecting the way that our friend has opened, the way of the cross, the way of sacrifice and love.

Hope is the virtue of reliance that strengthens us to move toward the sanctuary: it is the virtue of approach, of advent. It puts dynamism into our faith and our love. It routs despair and presumption. For it binds us to Christ himself as he rends the heavens and comes down, as he journeys along the road to Calvary, as he ascends once more to his heavenly Father. For as Christ is the wisdom of God that inspires our faith, so he is the power of God inspiring our hope. And only by our continual closeness to him can we *hope* to enter into the kingdom prepared for us, to the 'riches and glory of this mystery which is Christ in you, the hope of glory' (Coloss. i, 27).



ROSA MYSTICA

PHILIP HOLDSWORTH, O.S.B.

'Behold all generations shall call me blessed.'

WE hear the words of the Mother of God and we think how much the generations have fulfilled them. Over the centuries, increasingly, men have recalled the wonder that is Mary and have held her blessed. What is that glory in her soul that causes us to halt and gaze in awe and love? *Rosa mystica*, the mystic rose, is before us and therein is a whole world of mystery, a life, a deep-set complex of relations. Look into the heart of a rose, of a rosebud, you will see an interweaving, interscrolled patterning of petals and from it you will breathe a scent as of all heaven. So, in the Spirit, is Mary, containing the divine mysteries and breathing the very 'odour of Christ Jesus'. 'The Holy Ghost shall come upon thee.'

Mary is the spouse of the Holy Spirit. When she heard this

promise of the angel she was already one possessed most deeply by the divine Spirit, since she was, as the angel had declared, 'full of grace'. Grace is the raising up of the soul to the life of God, first taking from it all that would make it unable to share this life. It endows the soul with supernatural virtues and with the gifts of the Holy Spirit. But more than this, it gives it a special union with God himself and makes it the temple, as it were, in which God is pleased to dwell in a new and more intimate way. Mary was 'full of grace' and she was not only most completely endowed with the virtues and gifts but most specially the subject of the indwelling of the divine presence.

But now the angel has a further gift for her. She had just been declared to be the mother of the Messiah. She was going to bring forth him who would 'reign in the house of Jacob for ever' and for this the 'power of the Most High would overshadow her'. At her consenting to this the very power of God enables her to conceive his Word and so enter, in a way granted to none other, into relation with Father, Son and Holy Spirit.

This time when the Holy Ghost came upon her he did not merely endow her more fully with his grace, though he did that, but he caused a mystery of quite unparalleled holiness to take place in her womb. He is the divine Spirit, that love which the heavenly Father has eternally for his image, his Son. He is in the same eternity the love the Son returns to the Father. Now he empowers the fruitful flesh of the virgin to conceive a child whose human nature is from the first united with the personal being of the Son of God. She becomes in this act the mother of the Word. She thereby undergoes the action of the Holy Spirit in being made by him to conceive without the intervention of a man. The child is from the Holy Ghost and Mary. She is in this therefore specially under the power of the Holy Ghost, especially full of the divine Spirit. She is also, quite literally, temple of the divine Word. She is full of Jesus. The human race is given its saviour, and it is Mary that receives him on behalf of herself and of all.

We say that all the actions of God 'outside' his own intimate life are the actions of all three Persons of the blessed Trinity. But this does not prevent us speaking of some of those actions as being done by one of the Persons. We are not there excluding the actions of the others, we are just mentioning the one whom it

helps us most to think of as doing the action. And so we think of our Lady responding to the power of the Holy Spirit and receiving in her womb the eternal Word of the Father whom he begets eternally and with whom he is united eternally in that same divine Spirit who is their mutual love. The three Persons all act at the taking flesh of the Son of God, although he is the only one to whom that human nature is united. Mary enters into new relations with each of them. It is by their Spirit that the Father and Son cause her to give human nature to the Son, now her Son as well as the Son of the Father. To the infinite love of the Holy Spirit she unites her own love, the purest love that a mere creature is capable of. Together she and the Holy Ghost bring about the conception of Christ. At once she is in unique relationship with him. She holds the intimate position of mother. A mother is as close to her child as possible, physically before birth, psychologically after it. Her very life is knit with that of the child. Mary is now in that position with regard to the Son of God. She has conceived a Person who is God. Therefore we can and must say that she is the mother of God. She has the position of providing for him who is almighty Lord of all. She exercises a continuous and active ministry towards her creator. Her life is given up in every way to Jesus. Jesus is her sole concern. She is full of him.

She is therefore fully occupied with his heavenly Father. 'I came to do the will of him that sent me', said our Lord. His whole existence is given over to his heavenly Father and in the womb of the virgin mother this was already true of him. Involved with him and with his life and its purpose, she also was now given over with him to do the will of the heavenly Father and to be occupied solely with that. She is then in a special way directed towards the Father with whom she shares her Son. Completely united to Jesus Christ, while she feeds his physical life she is fed by the life of his Spirit and so is absorbed into the love with which in his human nature he serves to the full his heavenly Father.

Mary is in this way caught up into the life of the blessed Trinity. Nor does the situation alter when she has given birth to Christ. It is true that she no longer has the physical relation with him that she had when he was not yet born. But that has given way to another in a way more intimate still. The bond between mother and child after birth, when normal, is of an almost physical character. The mother thinks of the child as her own flesh and

blood. Its pains are her pains, its joys her joys. This almost physical bond is, however, one of personalities. The child is now beginning to develop, though only by stages, into a separate human being. It is beginning to become a distinguishable personality. The bond is now becoming one of reciprocation, of mutual relation. Love is now received as well as given, and returned as well as received. In the case of Jesus and Mary, certainly, her love for her Son was both received and returned by him even before she gave him birth, but after that it was held between them in another way. Now she could look upon his face 'upon which the angels desire to gaze'. Now she could see in him the 'brightness of eternal light' that had hidden, in order to reveal, itself. She was now in daily and intimate converse with the divine wisdom in person, 'before him I played always'. We read how she responded to this new stage in her handmaid service. 'And his mother kept all these words in her heart.'

Schooled, as none other, in the way of Christ, she was ready when the time came for him to go away. We might think for a moment of the heart of the mother as she sees him set out on his course which she knows will end with the cross. What thoughts unspoken were exchanged between mother and Son at that parting! But it was not to be a separation of the spirit. She had long since been warned by Simeon of the sorrows to come. She had learned Jesus Christ at first hand and she knew by now of his consuming desire to become 'obedient unto death, even the death of the cross'. She was at one with him even if she did not know in detail all that he would do. 'Whatsoever he shall say unto you, do ye', she tells the waiters at Cana.

Without surprise, therefore, do we find her standing at the very cross itself. She is there to join in the sacrifice. No other mere human being had her holiness and completeness of abandonment to the will of God. Now was the hour of its testing. She offered her Son to God for his glory and our redemption. Closer now than ever to the divine redeemer, she was with him in his pain, his endurance of rejection and insult and his supreme agony of desolation. With him she entered into that last terrible time of absolute deliverance up to the will of the Father and seeming complete desertion by him. Thus her growth in union with the Son went, as always, together with increasing filial devotion to the Father. It was therefore empowered by an increasing docility

to the movements of the Holy Spirit that are his gifts. Not that she had ever been anything but sensitive to his touch, but now she was strengthened quite unimaginably by his action and enlightened in the same way for the all but infinite trial of faith that she had to endure.

When therefore she had lived into the days of the risen Christ and had seen him ascend into heaven, she was already immeasurably more under the power of the Holy Ghost when the time came for the apostles to be 'persevering in prayer' with her and the other holy women. Her prayer was the most powerful of all in that company. Conceived without sin, she had never been in any way under sin. She had been called to co-operate most intimately with the blessed Trinity in the redemption of the world. Now she was the first, and greatest, to intercede for the bestowal of the 'unsearchable riches of Christ' on his followers and those who should hear and obey them. Indeed she then took up her appointed role of mediatrix of all sanctifying grace. In being the mother of the Saviour she had enabled him to perform the redemptive act which he did in becoming man and living and dying on earth. Through bearing him she was necessarily bringing grace to man. Now at Pentecost she begins to exercise the motherly care over the Church which he had, as he was dying on the cross, authorized her to maintain. This motherhood is over all his brethren, all his followers. The life which this mother brings and fosters and draws to its fulfilment is the divine life. She is mother of divine grace and this grace brings to the soul that receives it a share in the life of the blessed Trinity. Mary it was that received for mankind the coming of Father, Son and Holy Ghost when she first conceived the Son of God. She now is active in the bringing of this life, this presence, to the souls of all who are incorporated into the body of Christ, which is the Church. This Christ-life which she gives is at the same time the life of the Father and the Holy Spirit.

First of all it is the life of submission to the Holy Spirit. We have seen how our Lady was exceptionally under the influence of the Holy Ghost and how this influence was increased immeasurably on two occasions, at the annunciation at Nazareth and at Pentecost. She is the one who most calls down the Spirit. In her he finds his most sensitive and obedient servant among the sons of men. 'Behold the handmaid of the Lord.' That supreme possession of the Holy Spirit that she always had and ever advanced in until

the day of her being taken up by it to the heights of heaven, she does not have as something merely private. It is characteristic of a common way of thought to conceive the function of grace in the soul as but sanctifying the individual rather than as 'building up the body of Christ'. But it is that. The holier each one is and the more each is united with Christ, the more the bond of union and sanctity of all his members is strengthened. On this ground alone is Mary's supreme absorption by the Spirit of the Lord Jesus to be reckoned the means, after Christ himself, by which we receive that Spirit.

'I will not leave you orphans. I will come to you.' So said our Lord. This coming was by the Holy Spirit. 'He shall glorify me.' It is because of this divine Spirit working invisibly in our inmost soul that we know our Lord. As man he lived and died in a distant land in far-off times. But we know him as if he had been with us yesterday. Rather he is with us now, and it is because of his Spirit, who keeps him alive in our hearts. 'No man can say the Lord Jesus but by the Holy Ghost.' But Mary was the first and the greatest to enjoy this abiding presence of the Christ-bringing Spirit and she it is who won and wins him for us.

She wins for us the permanent indwelling of one whose task it is to form us in the image of Jesus Christ. 'He shall glorify me.' He keeps before us the image of Christ. The effect, if we respond to him, is that we grow in that image which he has already given to us with his first grace. 'God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus', and again, 'But we all, beholding the glory of the Lord with open face, are transformed in the same image from glory to glory, as by the Spirit of the Lord'.

'But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: that he might redeem them who were under the law: that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father.' The woman then brings to us the power to be the sons of God, by adoption indeed, but in such fashion that the Spirit in our hearts gives us the very attitude of Christ himself, so that we murmur 'Father' as we pray to our God. This is how the original paradisaical state of man in certain respects restored; not wholly, since the preternatural gifts are not restored, but the all-important gift of

the supernatural life is renewed. Put most profoundly, God's friendship is once again possessed by man. Once again man walks with God. And the paradise in which this is done is Mary. Such at least she has been called by earlier Christians and we may be tempted to regard it as a mere rhetorical flourish. Far from it, it is the truth. She is the heaven wherein

Men here may draw like breath
More Christ and baffle death;

She, the

wild web, wondrous robe,
Mantles the guilty globe,
Since God has let dispense
Her prayers his providence:

Again,

She holds high motherhood
Towards all our ghostly good. . . .

Thus sang the Victorian poet. His words have been confirmed by innumerable statements of the Roman pontiffs on our Lady's universal mediation which derives from, and operates in subordination to, the unique mediation of the Son of God. Our Lady then is endeavouring, as true mother, to foster in us the divine Life, that of Father, Son and Holy Ghost.

In this earthly paradise we can walk with security and peace. 'In me is all grace of the way and the truth; in me is all hope of life and of virtue.' We are called to holiness and to such holiness as our servile spirits cannot readily even begin to surmise. We cannot, furthermore, find this call easy to follow, and we can only too readily either give it up or, more likely, compromise unjustifiably our fidelity to it. The vocation of the Christian is a supernatural one, not only exceeding the powers of man in its demands but, if only partly seen as our Lord has designed it, offering to man a prospect that would seem too difficult to face undertaking. That is to say, if we really attempt to follow the path of self-denial that Jesus Christ has led us on, we shall either fail through fear or be compelled to resort to those sources of strength that he has provided. The sacraments are the manner of our being brought into the way of receiving his grace, but it is our Lady that provides the personal guidance, inspiration and encouragement to 'seek the things that are above, where Christ is sitting at the right hand of God'. She also obtains for us these graces, by her unremitting

intercession, and her motherly care keeps us in good spiritual health, seeing to it that we do not neglect to persevere in the following of Christ, even Christ crucified.

He has taught us what our prayer should be, 'Our Father who art in heaven . . .', but some of it requires great self-sacrifice to say and mean, 'Thy will be done. . . . Forgive us as we forgive . . .'. If we, in all our selfishness and weakness, are ever to be followers of Jesus Christ we need a constant and unsparing adherence to the care and guidance of the mother of God. 'He who reads my lesson aright will find in it life eternal.' By her aid we can become governed by the Spirit so that we can begin to say, 'I live, now not I, Christ liveth in me'. And because it is the life of the Son of God that we live, it is one in which we count nothing dearer than that we do the Father's will.



FRIENDSHIP IN CHRIST

JANE FARRELL

They are before the throne of God and serve him day and night in his temple, and he who is seated on the throne will diffuse his glory on them. No longer will they thirst or hunger. No longer will the sun or any heat strike them. For the Lamb before the throne will be their shepherd and will guide them to the springs of living waters, and God will wipe away every tear from their eyes. (Apoc. vii, 14-17.)

ALREADY, to us who are yet *in via*, there belongs some share in this apocalyptic vision. Already there is diffused upon us some measure of God's glory, in that grace which is the seed of glory. And so we need not wait until angelic trumpets herald the *parousia*; already God is accomplishing in us these very wonders that St John saw in heaven.

The Lamb is even now our shepherd, drawing us to himself, to himself as the well-spring of those still waters that inundate our total being, and quiet our every striving, our every hunger,

our every thirst. And when we are thus wholly drawn to him, that strange power which, far from ever doing away with our own weakness, intensifies our awareness of this, sometimes almost unbearably so, lest ever we should glory save in the cross of Christ—this strange power comes not from ourselves, but wholly from its source in Christ.

And, thus, there may be given to us, even here, some beginning of that knowledge in the Word which is proper to the blessed in heaven. St Thomas distinguishes in the blessed what St Augustine called morning and evening knowledge. For as the morning is as the principle from which the day proceeds, evening its terminus, so are creatures known in the Word, as in their principle, and this is morning knowledge; and they are known in themselves, inasmuch as their own proper being flows from this primordial being they have in the Word, and this is called evening knowledge. Some participation of this morning knowledge, whereby the blessed know all things in their beginning, may be had even *in via*, to the extent that we are united to Christ, so that our every movement is but an overflow of this union.

And so it happens sometimes in our friendships, when these derive their sustenance from our friendship with God, that God himself becomes as the medium in which our friend is known, and it is in God that he is loved. And here, also, as in his dealings with our own souls, the very gentle God, who has infinite reverence for his own creation, will do no violence to our own weakness. But whereas in our solitary relationship to God, we felt at times the sting of his anger, at times the warm breath of his love, there is here added a new dimension—that of reparation. And so at times God permits sin, even the sin of our own very dear friend, to flood our hearts, even to saturate our whole being, with all its acrid pain. And although, before, we were certain, and this with a certainty granted by God himself, that our sole desire was for union with him, yet for this, that only the bitter pain of this evil be wholly and eternally destroyed, for this we would be anathema for our brother. And this crucifying reparation is not ended until the final renunciation of self is wrung from us, as we see ourselves rejected, truly become anathema, by that God who is our only love, the source of all our other love, while another is preferred in our place. We are aware while making it that this renunciation is possible to us only because

God himself gives it, yet this is small consolation, that his parting gift in casting us off should merely enable us to accept this rejection. 'Have pity on me, have pity on me, at least you my friend, for the hand of the Lord has touched me' (Job xix, 21). But one's friend knows nothing of all this; his situation is apparently unchanged, and one can find no refuge from the rejection of both God and man.

But as our sufferings abound in Christ, so does our comfort more abound, and St John says that it is God himself who will wipe away our every tear. Even if he seems almost to require of us a renunciation of that very life of union with himself to which our total being is ordered, yet in that very second in which we grant him this, he gives a precious certainty that he will never, ever exact it of us, and that the beatitude we have just renounced is most certainly ours.

And yet he still retains the merit of our willing sacrifice, and seals our love with that sign which marks the most perfect of all friendships: greater love than this hath no man, that he lay down his life for his friend. From this time on, the pain becomes sweet, and the continued sacrifice easy of accomplishment.

If this union with each other in Christ thus characterizes a love for one lost on the way, it is even more intimate when the goal is one. Yet here, also, the white-hot flame of divine jealousy must consume every imperfection, and although this purgation is less violent than that mortal combat for a soul whose very salvation is at stake, it is not, for that, less bathed in pain, nor is the devil less palpably present; but—and this is really all that counts—neither is it less effective. The burden of a perfectly pure friendship, one which grants to our own *ego* no undue gratification whatever, can be unbearably oppressive when we are as yet unused to scaling such heights. And the devil makes use of our fatigue to invite us to all manner of self-indulgence, if only by this means we might lighten the leaden weight of this perfection of love. Yet if, with unrelenting tenacity, we ignore Satan—who could easily defeat us if he could entice us to do battle with him—and keep our whole gaze steadfastly turned toward the good shepherd who has purchased our redemption, then one day he will draw us to that side, wounded for us, whence spring the living waters, mingled with that blood which was the price he paid that we might drink of them. And then, most gently,

those tears will be wiped away, which prevented our seeing that our burden of sorrow was, in truth, but the burden of our intimacy with God.

When this purgative night is thus dispelled, we are in a certain measure released from the dark uncertainty of human judgments, to some glimpse of creatures in their dawning, and it is from this abundant source that we draw every understanding our friendship requires. It is Christ who, when we are concerned for our friend, stills our anxiety with a deep tranquillity no human assurance could give, and himself gives us to understand that the danger we feared is past. And this 'morning knowledge' of each other in God's Word gives a firm surety in action, so that the perfection of this divine source permeates every aspect of our friendship, perfecting it, divinizing it, in thus uniting it most intimately with that source whence it took its rise.

Already, then, we are, with St John, worshipping the Lamb glorified, and the wounds we share with Christ are painful, yes, and bleeding—bleeding our very life's blood, mingled with his. Yet already the redemptive power of Christ's blood is felt, God diffuses his glory on us, and there is begun in us *in via* that life of beatitude for which his blood was shed. Nor do we thirst or hunger, whom the Lamb, our shepherd, guides to the springs of living waters. And already—consolation dearer than any other—already it is God, it is God himself, who wipes away every tear from our eyes.



A MISCELLANY OF MISSALS

ILLTUD EVANS, O.P.

IT is to Pope St Pius X that the modern liturgical movement owes its greatest debt, and it is from his *motu proprio* of 1903, issued within three months of his election as pope, that all subsequent initiatives derive their authority. His immediate concern was the reform of sacred music, but he stated unequivocally the principles of any true liturgical advance, namely the need to 'maintain and promote the dignity of the house of God, in

which the solemn mysteries of religion are celebrated, and in which the Christian people gather to receive the grace of the sacraments, to assist at the holy sacrifice of the altar, to adore the most august sacrament of the body of the Lord, and to unite themselves with the prayer of the Church in the public and solemn celebration of the liturgical offices'. The practical realization of the pope's ideas was slow enough, but it is worth remembering (in 1959) that exactly fifty years have passed since the great congress called at Malines by Dom Lambert Beauduin to implement the pope's appeal for the recovery of the Christian spirit 'at its primary and indispensable source'. It is a crucial date in the history of the liturgical revival of our time.

That congress enthusiastically welcomed a resolution urging the wide distribution of the missal 'translated as a book of devotion', and so popularizing the full text of the mass and Sunday vespers in the vernacular. Within a year Dom Beauduin was issuing his *Vie Liturgique*,¹ and we are told that 150,000 copies of the first number were sold out in a fortnight. There had been missals before this, but it is to Dom Beauduin more than to any other that we owe the present-day emphasis on the pastoral importance of the liturgy and hence of the missal as a principal means of initiating the faithful into the prayer of the Church. The pioneer work of Dom Guéranger, in his *Année Liturgique* (1841-1866), had been directed to spreading a knowledge of the liturgical texts: there still remained something of the suspicion of the actual translation of the missal which at earlier times had even led to its prohibition.² Dom Guéranger indeed would not allow any translation of the canon of the mass: he gave only a paraphrase. For him, the notion of 'mystery' essentially meant something 'secret'. Dom Guéranger, and for that matter most nineteenth-century liturgical scholars, regarded the liturgy as a venerable monument, to be preserved from all innovation and indiscriminate familiarity.

¹ The fascicules were published in one volume in 1911. It was not of course the first vernacular missal, but it was the first to respond to the true pastoral meaning of the pope's words.

² Thus, in 1661, Alexander VII condemned those who 'have reached the extreme of audacity of translating the Roman missal into the French language, hitherto written in the Latin language, following the approved use of the Church through many centuries . . . and so degrading the most sacred rites in lowering the majesty that is conferred on them by the Latin tongue and in exposing to the eyes of common people the dignity of the divine mysteries'. This condemnation is of course to be read in the context of Jansenism.

An interesting study could be made of the liturgical spirit of any age as reflected in its books of piety, and especially in its vernacular missals. The fifty-five years that separate the *motu proprio* of St Pius X from the reforms of Pope Pius XII, which culminated in the instruction of the Congregation of Rites of September 3, 1958, have seen great changes in the very conception of what a lay person needs to enable him to take his proper share in the mass. In some quarters a people's missal is still regarded as primarily a translation of the altar missal, with nothing omitted and nothing added. The *Roman Missal* published by Burns and Oates ('being the text of the *Missale Romanum* with English rubrics and a new translation', first published in 1949) is the most distinguished example of such a book.¹ Edited by the Rev. J. O'Connell and H. P. R. Finberg, it uses the scriptural version of Mgr Knox, and typographically it is in the high tradition of the best English liturgical printing. The recent new edition of *The Small Missal*, while in a prefatory note it characteristically defines its aim as being 'to provide the means of following mass on Sundays and the principal feasts' ('following' and not 'taking part in', be it noted), none the less has introductory notes, brief lives of the saints commemorated, the text of the marriage service, the burial of the dead, compline and some additional prayers. The *Roman Missal* edited by Adrian Fortescue is now published by Browne and Nolan, and is decently produced, once more with the limited but acceptable aim of simply providing the text of the mass in Latin and English.² The name of Fortescue recalls the great achievement of the house of Burns and Oates more than forty years ago under the sensitive typographical direction of Bernard Newdigate and Francis Meynell in publishing *The Liturgy for Layfolk*, with such excellently produced volumes as *The Layfolk's Ritual* and the *Day Hours of the Church*, as well as the earlier *Roman Missal*.

The continental tradition of vernacular missals, thanks largely to the influence of the Belgian Benedictines, has always given a large place to detailed introductions to the liturgy of the sacraments and to additional prayers (including Sunday vespers). Best known of these missals is the Saint André *Daily Missal*,

¹ The third edition (1958) incorporates all the most recent modifications.

² The eleventh edition (1957) contains all the latest revisions and still includes Adrian Fortescue's introduction to the original work.

first published in 1920 under the editorship of Dom Lefebvre. Dom Lefebvre's originality lay in the wealth of the commentary provided in his missal. Translated into almost every European language, it became virtually synonymous with a vernacular missal. Each mass was explained, often with reference to passages from the breviary; the introduction provided a historical, theological and liturgical guide to the seasons of the year. Illustrations, music, the text of the sacraments and extra-liturgical prayers went to complete a generously edited book. In its latest edition (1958) Dom Lefebvre's missal is faithful to the principles that have given it its pre-eminence. It is not an 'adapted' missal, but it provides the fullest introduction to the mass for the informed Catholic. With its course of Bible reading and thorough annotation, it is the missal *par excellence* for religious. The *Junior Daily Missal* (1955) is illustrated in colour, is in English throughout and gives paraphrases of the biblical readings. It is virtually a complete missal and solves the difficult problem of providing such a book for children who are too young for the elaborate arrangements of Dom Lefebvre's larger work. The new *Sunday Missal* edited by Dom Lefebvre (1958) adopts the justifiable practice of giving the Latin text only for those parts of the mass that are sung. Unique among English missals, it uses the Westminster version (the companion *Daily* uses Douai), and typographically it is one of the most successful of the popular continental missals, with the use of red and black throughout. But its pseudo-modern line illustrations will date very soon.

The celebrated house of Desclée (responsible for the printing of the Lefebvre missals) continues to publish its *Missel des Fidèles* (two volumes, 1955). Traditional in many ways, it none the less uses the new Latin translation of the psalter. It is the oldest of the popular missals still in use (it first appeared in 1915) and can justifiably claim that in its sober way it has—as in the inclusion of the relevant parts of the *rituale*—anticipated many later developments. Printed in Latin and French throughout, its two volumes solve the problem of portability. Still in what might be called the tradition of Lefebvre is the missal edited by Père Morin of the Oratory (*Missel Quotidien Vespéral*; first edition 1943; latest edition 1957, published by Droguet et Ardant, Limoges). Latin (in very small type) is used only for what is sung at mass, there are considerable extracts from the breviary, and the commentary is

direct. Ingenious arrangement makes this daily missal really of pocket size.

A group of four missals, all published for the first time in the last few years, provides impressive evidence of the advance in liturgical understanding made in France and Belgium, largely under the inspiration of the *Centre de Pastorale Liturgique*. The pastoral emphasis of Pope Pius XII's liturgical reforms finds a faithful reflection in them all. First in point of time is the *Missel Quotidien des Fidèles*, edited by Père Féder, S.J., with the approval of the *Centre de Pastorale Liturgique* (Tours, Maison Mame, 1955).¹ Beautifully printed, this is a missal of extraordinary completeness, containing as it does a full Latin-French text for the whole year, newly translated; vespers and compline; the ritual; music of the commoner masses; and an anthology of psalms and prayers. The translation is designed for public reading, and there is a justifiable reminder that the liturgical context can give a different colour to the biblical versions: 'the presentation of a missal is liturgical and pastoral work, and not directly a biblical one'. The introductions and commentary are exact and restrained and avoid the archaeological or hortatory note sometimes found in earlier missals. Such features as a biblical vocabulary and the provision of the text of such unfamiliar rites as the burial of infants or the consecration of a bishop will indicate the wealth of this splendid book. A more popular version, *Missel Quotidien Français*, has all the features of the parent book, but it includes only the Latin of the ordinary of the mass.

The *Missel Biblique* (Editions Tardy, 1957) invites comparison with the Féder missal, though its aims are somewhat different. Once more, it is admirably printed in clear type throughout in red and black. If these two missals prove nothing else, they demonstrate the enormous advance in French printing of recent years. Simple line designs in red give life to the page. This missal has its origins in the 'specialized' missals that were produced for the various organizations of Catholic Action. Sometimes too naïvely, they stressed the vocational allegiance of their users. But they were a courageous attempt to get out of the depressing rut of a merely textual approach to the liturgy. The *Missel*

¹ Père Féder has provided in his *Livret du Catéchiste* (Mame) an invaluable guide for those responsible for children's masses, based on the excellent children's missal he has edited under the title *Pour Célébrer l'Eucharistie*.

Bible de Tous les Jours has grown out of the *Missel Rural* of 1949, a Sunday missal intended principally for country people. Edited by Canon Boulard, whose work for the regeneration of rural Catholic life in France is so well known, it is much more than a missal. It is intended to be 'an instrument of spiritual education, both personal and collective, in the pure spirit of the Bible and of the Catholic liturgy'. More than two hundred pages therefore are given to private and public prayers (with most of the psalter included, marked for congregational singing). The missal, properly so called, includes introductions to seasons and feasts, as well as liturgical commentary. The liturgy of all the sacraments is given in full, and a biblical vocabulary is included. The *Missel Biblique* is perhaps the most developed of all the 'adapted' missals, but its comprehensiveness by no means overshadows the strictly liturgical function of enabling the faithful to enter as fully as they may into the action of the mass. By its arrangement and its constant recalling of the biblical roots of liturgical worship, this is supremely a missal to initiate the faithful into the life of the mass.

English editions of both these missals are in preparation, and they will do an immense amount to enrich the liturgical understanding of English-speaking Catholics who have hitherto had little help from their missals to enable them to respond to the spirit of the instruction of the Congregation of Rites in 1958, since 'the conscious, active participation of the faithful cannot be achieved without adequate instruction' (22. (d)). In the meantime, priests and teachers can scarcely afford to be without these missals if they sincerely wish to implement the Church's desire that, through active participation, 'the more perfect worship of God and the edification of the faithful may be achieved' (23).

The two remaining continental missals come from Belgian Benedictine abbeys and were both published in 1956. The *Missel Quotidien* (Editions de Maredsous: Editions Zech et Fils), edited by the monks of Maredsous, has several original features, not least its *format*. A narrow book, it has the Latin text throughout at the foot of each page in red. The notes are brief, though they are invariably illuminating in their reference to the biblical text. More detailed introductions, both to the history and theology of the mass, as well as more extended lives of the saints, are to be found in a separate *Guide du Missel*, which accompanies the missal itself. In this way the bulk of the missal is reduced, and the

essential text is not too dominated by commentary. Some interesting innovations include supplications, which, in accordance with the tradition introduced by Gregory the Great, can be read after each *Kyrie Eleison* and *Christe Eleison* by a lector. As might be expected of a monastery with the scholarly reputation of Maredsous, this missal is a model of careful erudition, free from any suggestion of the subjective or the sentimental.

From the other great Belgian Benedictine abbey of Mont César comes the *Missel Quotidien Vespéral* (Editions du Mont César, Louvain), edited by the monks under the direction of their abbot, Dom Capelle, *nomen praeclarum* among living liturgists. Typographically (it is printed by Marietti of Turin) this is the most distinguished of the continental missals, having much in common with the Burns and Oates *Roman Missal* in its sensitive use of well-balanced founts and the alternation throughout of red and black. It has the quality always conferred by the use of Oxford India paper. It excels of course in its notes and commentaries, invariably economical and to the point, and concerned only to elucidate the liturgical meaning of the texts. The liturgy of the sacraments completes the usefulness of a missal that is a superb example of conservative scholarship and printing, in the best sense of a word that should imply the preservation of all that is most valuable in tradition.

Finally, from America comes the *Daily Missal of the Mystical Body*, edited by the Maryknoll Fathers, with the collaboration of Fr Charles J. Callan, O.P. (1957; P. J. Kenedy and Sons, New York). The new testament texts are those of the Confraternity edition, and the old testament texts (apart from the psalms which have been translated afresh) are from the Douai. Excerpts from the encyclical *Mediator Dei* provide an appropriate preface to some general notes on the liturgy. Latin is confined to the ordinary of the mass and to the variable parts that are sung. There is a full section on the sacraments, and extra-liturgical prayers are provided (There are even outlines of meditation, 'based on the Ignatian-Sulpician system'.) A good feature is the placing of the ordinary of the mass (on stouter paper), boldly printed across the whole page, in the middle of the book. More questionable is the 'artwork', consisting of numerous highly-coloured pictures from the Abbey of Beuron. One is told that they are necessary for any missal that is to be given as a graduation

present in the United States, but it is a pity that the honest intentions of a straightforward missal designed for use today should be betrayed by these self-consciously archaic and uncertain illustrations.



THE CHRIST CHILD

Sermon VII of St Leo the Great on the Epiphany

(P.L. 54, 752)

IT is very useful for us, dearly beloved, to remind ourselves of the deeds performed by the Saviour of mankind, provided that we undertake to imitate in action what we venerate in faith. There are lessons to be learned as well as wonders of grace to be admired in the unfolding of the sacred mysteries of Christ, and while we acknowledge him in a spirit of faith we should also be following him in the pattern of our behaviour. Even the small beginnings from which the Son of God started, when he was born of his virgin mother, can instruct us how to make progress in piety. Both human littleness and divine greatness are there to be perceived by upright minds, combined in one and the same person. The cradle proves him an infant, yet heaven and heavenly beings call him their maker; he has a child's tiny body, and he is lord and ruler of the world; no boundaries can fence him in, but he is held there to his mother's bosom. This is how our wounds are healed, this is how we are raised up from our fall; for without this bringing together in one of such great disparities, mankind could never have been reconciled to God.

Now these remedies of ours have set us a law of life, and we are given a standard of conduct by the antidote provided for our death. How fitting it was that when the three wise men were led to Jesus by the shining of a new star in order to worship him, they did not see him giving back sight to the blind, or sound limbs to the lame, or speech to the dumb, or performing any other act of divine power; they saw but a silent child, lying quietly in his mother's care, a child who showed no sign of divine power,

but displayed only a miracle of humility. Thus the spectacle of the sacred childhood to which God the Son of God had adjusted himself presented their eyes with a sermon worthy of instilling into their ears; he would teach them by the effect of sight what he did not yet have the voice to utter aloud. For it was humility that began the total victory which the Saviour won over the devil and the world, and humility that completed it. He started his allotted days under persecution, and under persecution he brought them to an end. He was not without the endurance of suffering as a child, nor without a child's gentleness when he was about to suffer. By a single abasement of his royal greatness the only-begotten Son of God both willingly submitted to being born a man, and made himself capable of being slain by men.

If therefore God the Almighty has made good our excessively bad case by his special plea of humility, if he has laid death and the author of death in ruins by not refusing anything his persecutors did to him, by gently and mildly enduring the cruellest ferocity in obedience to his Father; how humble, how patient ought we not to be, who whatever trouble we find ourselves in only get what we deserve? 'For who will boast that he has a chaste mind, or that he is clear of sin?' (Prov. xx, 9.) St John says, 'If we say we have no sin, we deceive ourselves, and the truth is not in us' (1 John i, 8); which of us then will be found so free from blame that there is nothing whatever for justice to convict in him, or for mercy to condone? Thus it is, dearly beloved, that the whole lesson of Christian wisdom consists not in having plenty to say, or in being clever at argument, or in seeking praise and admiration, but in true and willing humility, which our Lord Jesus Christ chose and taught with all his might from his mother's womb to his execution on the cross. When his disciples, as the gospel tells us, were arguing among themselves 'which of them would be the greatest in the kingdom of heaven, he called a child and set him in the middle of them, and said, Amen I tell you, unless you are converted and become like children, you shall not enter the kingdom of heaven. Whoever then humbles himself like this little boy, he it is who will be the greater in the kingdom of heaven' (Matt. xviii, 1-6; Luke ix, 46-48). Christ *loves* childhood, which was the first state both of mind and body which he took upon himself. Christ *loves* childhood, the teacher of humility, standard of innocence, and pattern of gentleness. Christ *loves*

childhood, which he makes a model for the behaviour of adults, and to which he recalls men grown old in years; and those whom he raises up to the everlasting kingdom he first bends down to his own example.

But how are we to take this wonderful sort of conversion, and by what sort of change must we return to the childhood level? Let St Paul's teaching help us to a full understanding; 'Do not become little boys in sense, but in malice be children' (1 Cor. xiv, 20). So there is no question of our returning to the playthings and the first imperfect beginnings of our childhood, but of deriving something from it which is well suited to maturer years; let tempers be quickly recovered, and peace be soon restored; let there be no brooding over wrongs, no hankering for superiority, but instead a love of friendly companionship and an easy equality. It is a great blessing not to know how to do harm or to think evil. To do wrong and to pay it back belongs to the prudence of this world; but to pay no one back evil for evil is the childlike composure of the Christian. It is to this imitation of childhood, dearly beloved, that the mystery of today's feast invites you, this pattern of humility that the infant Saviour worshipped by the wise men suggests to you. To show his imitators what glory he has in store for them, he gave children the same age as himself the consecration of martyrdom, and children, born like Christ himself in Bethlehem, by sharing in his age became companions in his passion. May humility then be loved, and all conceit avoided by the faithful. Let everyone prefer others to himself, and not seek his own interests but those of others. So when kindly feelings are strong in all, the poison of envy will be found in none. For 'he who exalts himself will be humbled, and he who humbles himself will be exalted' (Luke xiv, 11), as is testified by our same Lord Jesus Christ, who with the Father and the Holy Ghost lives and reigns, God for ever and ever, Amen.



GAMALIEL

(Questions should be addressed to Gamaliel, c/o the Editor, 'The Life of the Spirit', Hawkesyard Priory, Rugeley, Staffs.)

Q. When we state that religion (natural or supernatural) is essential to sound morals, what do we mean, and on what grounds do we hold our statement to be true? If religion is essential to morals, how can we admit that the unbeliever can be moral or act morally, without such an admission contradicting our thesis? Is the word 'morals' in the phrase 'morals without religion' ambiguous? P.D.J.

A. I personally would not be prepared to commit myself to so general and vague a statement as that religion is essential to sound morals. I would only go so far as to say that the Christian religion is essential to Christian morals, that is to say that you will not find Christian standards of behaviour without belief in Christian doctrines. The sermon on the mount makes nonsense except in the context of faith in Christ, belief in eternal life, and the hope of salvation through Christ. Christian morality grows out of faith, hope, and charity, which are *theological* virtues, putting a man in the right attitudes towards God. We might define sound morality as having the right attitude to things as they are; Christian morality puts us into the right attitude towards eternal and divine things. But we cannot adopt this attitude unless we have some knowledge of these things, and we can only have such knowledge by faith, by what I think you mean by 'supernatural religion'.

But there is a whole vast field of 'things as they are' which we know or can know without any recourse to religious faith; the world and the society we live in are realities we know by experience, and so on the basis of this experience even the unbeliever can work out a right attitude to these realities, that is to say a sound morality, and do his best to live up to it. Indeed he is obliged to do so, and we can reasonably blame him if he does not, in a way that we cannot necessarily blame him for being an unbeliever. In other words it is possible to be a sound moral philosopher without recourse to the sanction of religious truths. There is

nothing contradictory in the notion of a genuinely moral unbeliever.

But there are two qualifications to make. The first is that a knowledge of reality based only on natural human experience is a very limited and imperfect knowledge, because it cannot reach the fulness of divine reality, which is only made known to us by revelation, to be accepted by faith. So the morality based on such a limited knowledge will itself be a limited and inadequate morality, sound enough perhaps within its limits, but still very limited. And because human knowledge is such an uncertain thing, and we are very prone to adopt false ideas, such a purely natural morality is very easily, and very usually, distorted in one way or another. It does need the Christian revelation to correct it and to supply its inadequacies; but *not* to establish its elementary principles.

The second qualification is that if a man reflects rightly on his natural experience of the world and society, he can and ought to come, by the light of natural reason, to some sort of partial knowledge of God. He is able by this way to touch the fringes, so to speak, of the divine reality. And so his natural morality should include a place for religion, religion not in the sense of a faith or a doctrine, but in the sense of a virtue, a right attitude to the divine. And his reflections, if they are straight and sincere, and his natural moral principles, if they too are sincere and earnest, should make him uneasily aware of the inadequacy of his merely natural religion and natural morality. So that a sound natural morality, while not depending on true revealed religion, can be a means of leading a man towards belief, to the acceptance by faith of the divine revelation when it is proposed to him.

Q. May I follow up the discussion in 'Gamaliel' for the August-September number on the way our Lord is present in the eucharist? At school we were asked to assent to various affirmations on the actuality of his sacramental presence; for instance, that if a dog swallowed a consecrated host, our Lord would be 'in the dog'. My own mind revolted, and considered that the substance of the bread could only be apprehended by a rational, human, being. But perhaps this makes our Lord's presence only relative, in an erroneous way.

M.C.E.

A. Our faith in the real presence requires us to say of consecrated bread, 'This is the body of Christ'; 'There is the body of Christ, on the altar, in the tabernacle, in the priest's hand, in the mouth of the communicant'. In the same way, if a dog were to eat a consecrated host, it would be true to say (and false to deny) that the dog had eaten the body of Christ, which would now be in the dog. I can sympathize with your mind revolting at the thought, but revolting ideas are sometimes true.

But we ought to be quite clear precisely what it is that makes any particular idea or situation revolting. As I said in my previous reply, the body of Christ is not *localized* in the sacrament; that is to say, it is not confined there as in a particular place, and liable to be affected by whatever happens in that particular place. Christ is not spatially present on the altar, in the tabernacle, in the priest's hand, or in the dog; he is present in some other, non-spatial, but none the less real sense. Let us call it transubstantively present. The best comparison I can think of is this: you are sitting in your chair, your body is localized there, and if the ceiling falls on that particular piece of space, it falls on you. But what about your soul? Your soul is wherever you are, because you are a body-soul compound, but it is only your body that can be said to be *anywhere* in a spatial sense; your soul, not being a bodily reality with dimensions, can only be said to be *here* or *there* in some other, more rarefied sense—call it metaphysical, or transcendent, or what you like. The ceiling will never fall on your soul.

The body of Christ, unlike your soul, is admittedly a bodily reality or substance. But even bodily realities are only localized in space in virtue of their own proper dimensions. Now the dimensions of a consecrated host are not the proper dimensions of the body of Christ; therefore the place in which the host is is not the place of the body of Christ. There are hundreds of thousands of consecrated hosts all over the world, but there are not hundreds of thousands of bodies of Christ. There is only one, and that is localized wherever his proper dimensions are, where 'he sits at the right hand of the Father', in some place not, presumably, co-extensive with the space of the physical universe. The one body of Christ is present in the innumerable consecrated hosts, but 'transubstantively', taking the place of the 'bread-substance' which alone is proper to the dimensions of all those hosts, and which alone they can properly be said to localize.

So then, nothing happens to the body of Christ when the dog eats it; the dog does it no harm, as a tiger does you some harm when it eats you, and the inside of a dog is no more revolting to our Lord than the inside of a human being. Nor of course does the dog commit a sin. So if this thing were to occur purely by accident, through no one's fault whatever—supposing a church collapsed and a tabernacle burst open in an earthquake, and a dog ate the hosts scattered around—there would be nothing you could reasonably be revolted by. But it would be revolting if someone deliberately fed a dog on consecrated hosts; it would be a revolting sin of sacrilege. It would be an abuse, since that is not what our Lord gave us the sacrament of his body and blood for.

This brings us to your last point; is it true to say that the substance of the bread (I presume you mean the substance of the body of Christ after consecration) can only be apprehended by a rational, human, being? Yes and no. To take 'no' first; any creature that receives the sacrament receives a thing which is the body of Christ, and in that physical sense apprehends the substance of it. But now for 'yes'; the sacrament is a sacred sign, that is what the word sacrament means. The substance of a sign is not apprehended unless its meaning is understood, and clearly only human beings are capable of apprehending the substance of the sacrament in this sense. And not all human beings either, but only the faithful, because this is a sacred sign that can only be grasped by faith. One more point; the sacraments are very special signs which effect what they signify; the immediate thing signified by the eucharist is the real presence of the body and blood of Christ, and that is effected by the significant words of consecration uttered over bread and wine. But the ultimate thing signified is the loving union of the faithful with Christ, it is the unity of the mystical body, and that is effected by the significant, symbolic action of receiving the sacrament. This ultimate effect, however, is only achieved if the sacrament is received sincerely, that is to say in charity, in a state of grace. If you call this ultimate signification and effect of the sacrament its substance, then not even all believers, but only good believers, can apprehend it.

REVIEWS

PROCEEDINGS OF THE 1958 SISTERS' INSTITUTE OF SPIRITUALITY: The Role of Authority in the Adaptation of the Religious Community for the Apostolate. Edited by Joseph E. Haley, C.S.C. (University of Notre Dame Press; \$4.)

Academic conferences in America tend to be strenuous and well-organized, and this one was no exception. Some four hundred and fifty sisters attended the six-day course, and the *Proceedings* run to more than three hundred pages, even although the 'workshops' (group-discussions) are represented only by each day's final plenary session.

The main part of the book consists of three courses of lectures, dealing respectively with the sociological, ascetical and canonical aspects of the subject. Fr Elio Gambari, S.M.M., of the Sacred Congregation for Religious, who deals with the canonical aspects, reminds us that the principle of adaptation is fully authorized: Pope Pius XII repeatedly urged religious superiors to see that their institutes are meeting the real needs of our time in the best possible way. The principle should be to act as our founders would do if they lived in our own day, to maintain the original spirit while adapting its application to our rapidly changing environment. Fr Louis J. Putz, C.S.C., speaking of the ascetical aspects, gives particular attention to the difficulty which hard-working religious find in reconciling the claims of prayer and the apostolate. Interior and exterior life should not be thought of as mutually opposed, but united as the human soul and body are. The goal of the Christian life is not the life of prayer as such, but rather union with God. This can be achieved through the proper use of creation, as well as through renunciation of the world. So we should look on our apostolic work as being itself the *askesis* which helps us towards union with God. Charity develops through involvement in the world for the sake of going beyond it, as the soul grows and develops through and with the body. As for the rapid changes, in the Church as in lay society, which many people find repugnant, these also should be seen as a form of asceticism—the best form, since we are suffering with the Church in her growing pains.

But perhaps the most original and interesting contribution is that of Fr Joseph H. Fichter, S.J., who makes a sociological analysis of the relationship between authority and apostolic efficiency in the religious community. He describes this approach as profane but realistic, since he prescinds from the question of personal sanctification. Not that it can be separated from the apostolate in practice. Fr Fichter particularly

deplores the terminology which describes personal holiness as the primary end of religious life, and apostolic service as the secondary end, since it suggests that the apostolic mission is merely something accessory. The active community exists both to get the work of the Church done and to meet the spiritual needs of its members; and the latter should be achieved in doing the former as well as possible.

Fr Fichter then analyses the active religious community as a socio-cultural system. The bureaucratic form of organization which is necessary for any large-scale administrative task (such as running a government department or a large factory) is characterized by hierarchical authority and centralization of power, and allows relatively little initiative to the individual, who is subordinate to the organization and serves it. The professional form of organization, on the other hand, encourages initiative and personal responsibility; and the professional worker serves his client, the organization in this case being simply a means of helping the professional man to perform the function for which it was formed. Now the traditional system of authority in religious orders is derived from the bureaucratic mode of organization, but his apostolic functions pull the religious towards the professional mode, especially as more and more religious are becoming specialists of some kind. The bureaucratic and professional form of organization may often be combined in a workable way—for example, in a large hospital or a university. But in the case of religious communities there is a third principle of organization: the daily domestic life has a familial-communal form. This is why the members of an active religious community are involved in a unique social structure. They have to enact in the same group three social roles which people normally take in three separate groups: the family role, the religious role, and the occupational role. To be at once a good community member, a holy religious, and a professional man or woman, is not easy. The important question is whether the structure and organization of religious orders and congregations are as well adapted as they might be to help their members achieve this ideal. This is Fr Fichter's main theme, and he works it out in a masterly way, touching on several other questions in the course of his analysis—the different forms of leadership, the superior as servant of his subjects, the application of the 'management-principles' of the commercial world, different attitudes to work, and the importance of good communications upwards and downwards in the hierarchy of authority.

The 'Workshop Reports' range over a large number of practical questions. Two points are particularly interesting. Questioned about the usefulness of schools for aspirants, Fr Fichter reported that even the most successful minor seminary in the U.S.A. finds that only

sixteen per cent of those who enter it eventually become priests. (It is, incidentally, a day school, and Fr Fichter thinks this is why it is more successful than others.) On the other hand, two-thirds of those in major seminaries (over a wide area) have never been in a minor seminary. It may be that such schools have become an anachronism, expensive in man-power as well as money, in countries where a good education is available to all who can benefit from it. The second point concerns novitiates. Fr Putz reports that more and more men and women from various organizations in the lay apostolate are entering regular communities, and doing so from the best of motives. But in very many cases they find the novitiate difficult, because the spiritual formation, zeal, and community spirit there fall short of what they have known in the lay apostolate.

Finally, there are four papers, notable for their breadth of view, on post-novitiate training, on hospital work, on mission work, and on teaching, by sisters working in these fields. The first and last of these (by Sister Mary Emil, I.H.M., and Sister Annette Walters, C.S.J.) deal with education at different levels, and both emphasize the point that in a time of rapid change and instability the educated mind is more important than ever before. This has been recognized in the public educational system, and in the past ten years Americans have made strenuous efforts to raise standards, particularly by improving the education, status and salaries of teachers, and by ability grouping and the special education of the more gifted children. Catholic institutions must not only keep pace with these developments. If Catholics, who form a minority group, are to become a leaven in the mass, they must be better educated, both liberally and professionally, than the majority. This is particularly important for women religious, who have to do without many of the experiences of informal education.

This book has the weaknesses inevitable in a symposium, but it contains many stimulating observations which will interest all religious who do apostolic work.

A.G.

THE COMMUNICATION OF CONVICTION. By Michael Day, CONG. ORAT.
(2s. 6d.)

ABODES OF GOD: The Church, Our Lady. By René Voillaume.
(3s. 6d.) (Both Geoffrey Chapman, *Doctrine and Life* series.)

Faith needs to be based on personal conviction, today more than ever before, when the impacts of a secular environment are so numerous, and the suasions to conformity so insidious. This personal conviction does not come only from doctrinal instruction in schools, but rather by growing up in the faith, as a member of a family and of

the Church, and as an individual who prays and receives the sacraments. But schools have an important part to play, and that is what Fr Day concentrates on. His remarks on the method of teaching religion would apply to other subjects: it is the content of the religious lesson which makes it unique. What the child should be helped to know is not just a system of doctrine, but the person of Jesus Christ, as revealed by the scriptures and the teaching of the Church. And the teacher himself must be convinced and well-informed, to expound the Church's doctrine as a living organic whole centred on Christ, and to teach the reality and importance of the life of grace. These principles are not new, but they are important, and Fr Day states them clearly (though in rather academic language) in this little booklet.

Père Voillaume, superior and co-founder of the Little Brothers of Jesus, puts the principles of teaching the faith into practice by giving us excellent popular apologetic. His talks were not written out, but taken down in shorthand as he gave them, and published in France. Now they have been translated (by Ronald Matthews) into good colloquial English which keeps the directness of the spoken word.

A.G.

THE AKATHISTOS HYMN. Greek text with English translation and introduction by G. G. Meersseman, O.P. (The University Press, Fribourg, Switzerland; 3.85 Swiss frs (about 6s. 4d.))

The Akathistos hymn is the oldest and most profound hymn in praise of the Mother of God in all Greek Christian literature. Its authorship is not known, but it was probably composed as early as the fifth century—certainly long before 626, when we first hear of it being used officially in thanksgiving at Constantinople after deliverance from a siege. The hymn takes its name from the dignity ascribed to it—that it is to be sung standing, 'the non-sitting hymn'. In the Byzantine rite, both Catholic and Orthodox, it is sung in part on the first four Saturdays of Lent, and in its entirety on the fifth, which is called Akathistos Saturday. Apart from its official place in the liturgy, it is frequently used by clergy and laity alike for purposes of private devotion, as the rosary or little office of the blessed Virgin is used in the west.

This new edition is by the learned Dominican scholar, Fr G. G. Meersseman, an authority on the hymn and its influence on the Christian literature of the west in the middle ages. His translation, prefaced by an important introduction, is, as we would expect, able and exact, though there is one curious lapse—*ochema* 'chariot' is given as 'brougham'! The book is beautifully printed and anyone with even a smattering of Greek will be able to profit by and enjoy the parallel text.

The specific aim of this new translation is to make the Akathistos hymn better known and loved and prayed in the western Church. (No English version has been in print since Fr Vincent McNabb's translation, published by Blackfriars in 1947, ceased to be available.) It is a simple yet deeply contemplative poem, partly narrative, partly theological, a source of most fruitful meditation on the whole mystery and majesty of the incarnation which it celebrates. Its use in our common veneration of the Mother of God would not only help to unite east and west, but at the same time emphasize the catholicity of the Church by bringing to it the riches of the devotional practices of the east.

JOYCE M. WHALE

CHRIST IN US. By James Killgallon and Gerard Weber. (Sheed and Ward, London; Cloth 10s. 6d., Paper 6s.)

THE RISEN CHRIST. By Caryll Houselander. (Sheed and Ward, London; 8s. 6d.)

THE PRIESTLY LIFE. By Ronald Knox. (Sheed and Ward, London; 12s. 6d.)

The liturgical movement is gradually gathering momentum in this country; people are becoming more conscious of the fact that their presence at mass is not simply a presence at a show, but a participation in the offering of the body and blood of Christ; a greater realization of what the mass is will bring about a corresponding greater realization that religion is not something confined to a half hour on Sunday mornings, a realization that we are all Christ-bearers. The three books under review will each in its own way help to further this growth.

So often a child, or an adult, will go through a catechism, learning by heart the questions and answers, and at the end of it will have a good technical knowledge of what Catholics ought to believe, but that knowledge is not allowed to have any bearing on his everyday life. The blame cannot be put entirely on the catechism—it is necessary to have the bare skeleton of Catholic dogma set out in some form or other as a *résumé* of Catholic teaching, but unfortunately conciseness can lead to a dry, almost a dead, presentation of truth. In *Christ In Us*—a catechism, yes, but one that has life in it—the authors have presented the teaching of the Church in a way not usually found in catechisms. Instead of scriptural texts quoted merely to support their statements of the Church's teaching the doctrine is presented in and drawn from actual terms of scripture; Christ is presented to us as living still: the catechism abounds with such statements as 'Christ still teaches his doctrine to the world. Now he does so through his Church. One of the most effective ways in which our Lord teaches us today is through

the liturgy of the Church' (pp. 63-4); 'Throughout the liturgical year the Church not only presents to us the mysteries of Jesus Christ, she strives to make us take part in them and thereby share more fully in the life of Christ, our head' (p. 143). The present reviewer has used this catechism as a basis for instructing non-Catholics and has found it admirably suited to the purpose. Catholics, adults and older children, will no doubt profit immensely from a study of it for it makes so clear how the life of a Catholic is a life of the mystical body of Christ, a divine life, with the sacraments as means of obtaining and increasing this life within us.

Miss Houselander in *The Risen Christ*, a book which is the natural complement of all her previous books in which she wrote on the birth of Christ into the world and in us, very beautifully and with her characteristic simplicity and poetry considers how we are to reflect in our own life the risen life of Christ. When she is reminding us that not only must the wise man suffer the fool gladly but also the fool must suffer the wise man gladly; when she is reflecting on the mystery, on the wonder and joy of the mystery, that we who are members of Christ's body *are* so; when, in the chapter 'The Crown of Thorns', she meditates more especially on the aspect of prayer as the raising of the mind to God, always she keeps before us as the main motive of the book our responsibility to prove to those who are unaware of it, to prove it by our own life, that Christ has risen from the dead and lives still, in his physical body in heaven, in his mystical body, in you and me, on earth. It is not a large book but it contains a wealth of statements of the deepest truth set out in a way which shows their relevance to us today.

The Priestly Life consists of a number of conferences given by the late Mgr Knox in a retreat to priests. Although addressed primarily to priests it need not, and one might say ought not, to be restricted only to the bookshelves of presbyteries. As in all Mgr Knox's writings, frequently we come across a phrase which, to quote Mgr Knox himself, 'flashes out of the page, and you say to yourself, "By Jove, that's true", and the next moment you say to yourself, "By Jove, that's me".' 'Don't let us forget that man was created to live in a paradise, and lost it through a kind of claustrophobia. Even there he could wish for wider horizons' (p. 22)—how many of us, priests and laymen alike, tend to neglect our proper field of work because we are busy about other things? 'Let us notice one thing about St Paul when he was having a row, or indeed whenever he was trying to get his own way—that is, Christ's way' (p. 50); so unexpected, so easy to miss, the sting in the tail, our own way ought to be Christ's way. Mgr Knox is full of sound common-sense and has much good advice to give. His conference on

prayer, for example, with its advice that if distractions at prayer are voluntary, stop them, or that priests should not do odd jobs like opening the window or stoking the fire while saying office, gives the impression that here is a man writing who really is speaking from experience; a man who first sees faults in himself and then having seen them in others wishes to advise not because he condemns others but because he does wish to help them.

MICHAEL PLATTS, O.P.

LES INSTITUTS SÉCULIERS DANS L'ÉGLISE: DOCTRINES ET RÉALISATIONS ACTUELLES. (Bonne Presse; n.p.)

CONSECRATION À DIEU ET PRÉSENCE AU MONDE: LES INSTITUTS SÉCULIERS.

By J.-M. Perrin, O.P. (Desclée de Brouwer; n.p.)

CONTEMPLATIVE LIFE IN THE WORLD. By A. M. Goichon. Trans. M. A. Bouchard. (B. Herder and Co.; 32s.)

Any consideration of the secular institutes must now start from the pontifical documents by which they have been constituted and encouraged. These are the apostolic constitution, *Provida Mater*: the *motu proprio*, *Primo feliciter*: and the instruction, *Cum Sanctissimus*. The first book here reviewed, after an excellent ten-page introduction, gives the three documents in a French translation and adds a short allocution of Pius XII to one of the more important institutes. The remainder of the book, rather more than half, is a guidebook to institutes that already exist, cataloguing them by their state of development, that is those that have papal, those that have diocesan approval, and those which hope soon to achieve at least the latter. In all, sixty-five are listed, each with a short history, description and the address of the principal house or director. This is very useful, even if some of the descriptions have the serene optimism of the brochures advertising seaside resorts. The catalogue is not complete, but it could not be expected to be: this crop is still fermenting, it is not all bottled yet.

Fr Perrin gives both the Latin and the French of the first two papal documents. These are prefaced with rather more than a hundred pages in which he sets out the spiritual teaching of the documents in a firm framework of theology. The twin ideas of the title—consecration to God and presence in, penetration of the world—are excellently if briefly worked out, and the point (of great importance) made that the secular character of this new form of Christian living determines not only the apostolic but the interior life of its followers. The section on the role of the evangelical counsels is too brief: even though this is determined largely by the character and directives of the individual institute, some general rules of adaptation can surely be expressed. One is glad to note too that among the elements necessary in the formation

given to its members by an institute he mentions the doctrinal: this could be emphasized; the further an individual member is from a detailed rule and an ever-present structure, the greater is the necessity that he should possess a sane and strong theology, deeply held and deeply understood.

Mlle Goichon, a member of the third order of St Dominic, evidently possesses such a formation though her rather Sibylline writing does not always do it justice. The theological portions of her book could be briefer and clearer. She is not in fact writing for members of a secular institute but for all those who wish to lead a contemplative life in the world. Much however of what she says, especially in the third chapter, on the conditions and the means of such a life, will be of considerable value to members of those institutes which lay stress on a contemplative side to their vocation. Here, where she is plainly speaking from experience, an experience meditated on in the light of scripture and theology, she carries conviction, both in regard to the possibility of such a life (the difficulties are only short of unsurmountable), its value in itself to the Church, the re-assessment of traditional means involved and practical suggestions for its organization. She draws often on St Thérèse of Lisieux for spiritual advice; it seems strange that she does not once mention Sister Elisabeth of the Trinity, whose simplicity of prayer one would suppose to be of almost equal value to those whose time is likely to be narrowly limited.

The first two books are paper-backed and should not be too expensive: the third is too expensive and could be paper-backed, it would then be cheaper and the good things in it available to more people.

BENET WEATHERHEAD, O.P.

A NEW QUEST OF THE HISTORICAL JESUS. By James M. Robinson. (S.C.M. Press; 9s. 6d.)

The expression 'The quest of the historical Jesus' has become familiar to us as the English title of Albert Schweitzer's book, *Von Reimarus zu Wrede*. Schweitzer was concerned with the problem 'What can be known of Jesus of Nazareth by means of the scientific methods of the historian?' 'The so-called historical Jesus of the nineteenth-century biographies is really a modernization, in which Jesus is painted in the colours of modern *bourgeois* respectability and neo-Kantian moralism', wrote Schweitzer, and forthwith presented us with a reconstruction of Jesus which he regarded as objective simply because it lacked the Victorianism of the classic lives of Christ.

In reaction against this positivist approach to the new testament, the existentialist school, of which Bultmann is the leader, regards the

actuality of history as consisting not in names, places, dates, occurrences, sequences, causes, effects, but in 'the distinctively human, creative, unique, purposeful, which distinguishes man from nature. The dimension in which man actually exists, his "world", the stance or outlook from which he acts, his understanding of his existence behind what he does, the way he meets his basic problems and the answer his life implies to the human dilemma, the significance he had as the environment of those who knew him, the continuing history his life produces, the possibility of existence which his life presents to me as an alternative—such matters as these have become central in an attempt to understand history' (pp. 28-29 of this book).

It is this deeper level of the reality of 'Jesus of Nazareth as he actually was' that the *new* quest advocated in this book is intended to discover. There are two ways of arriving at it, first through the *kerygma*,¹ and secondly through the non-kerygmatic material in the new testament which can reasonably be supposed to go back to Jesus himself. In relatively simple terms the *kerygma* may be defined as the proclamation by the community of its interpretation of the eschatological events in the midst of which it lived, above all of the crucifixion, death and resurrection of Christ. In and through this proclamation of the inward significance of Jesus by the primitive Church, God addresses men of all ages in an eternal message. This divine message summons me in the *hic et nunc* to respond with the existential decision in which, according to Bultmann, faith consists. It is in the new testament, 'the prayer-book of the primitive Church', that the *kerygma* is contained. But in order that the divine message which it enshrines may be made available to me, it must be 'demythologized'. It must be freed, that is to say, from the 'mythological' forms of thought and expression in which the Jewish and Hellenistic communities first proclaimed it. In the new testament the message of God is cast in the form of stories about Jesus. 'Demythologizing' makes the story form 'transparent', so that the message shines through and penetrates to me as God's existential summons. What is real in this message is Jesus on his cross. All else is a proclamation of the inward significance this event bears for me.

Such, in very brief outline, is the 'demythologizing' theory which this book in part presupposes and in part restates. But Dr Robinson notes (and he is certainly not alone in this) a significant modification in the position of Bultmann's younger disciples, a modification which seems to some extent to have influenced Bultmann's own more recent expositions. Originally what was important was not what Jesus was in himself so much as what the primitive Church was inspired to make of

1 *Kerygma* means the primitive proclamation of the gospel which forms the basis of the new testament.

him. That was the *kerygma*, and, as Bultmann said, 'one may not go back behind the *kerygma*, using it as a "source" in order to reconstruct a "historical Jesus" with his "messianic consciousness", his "inwardness" or his "heroism"'. But now, while these 'positivist' approaches still remain illegitimate and ultimately futile, it is possible and necessary to get back through the *kerygma* not merely to Jesus on the cross, but to Jesus in the total span of his public life, that is, to 'the historical Jesus' *considered precisely in his existential significance*. The starting-point of the *kerygma* has been pushed back from the end of Christ's public life, the cross, to the beginning of it, his baptism. What he said and did in himself has become part of the *kerygma*, and John the Baptist is now 'the sentinel at the frontier between the aeons' (p. 17).

The second way back to 'the historical Jesus' is *via* the non-kerygmatic material in the gospels. The 'kerygmaticizing' process of the primitive Church 'would leave unaltered precisely those sayings and scenes in which Jesus made his intention and understanding of existence most apparent . . .' (p. 69). Thus independently of the primitive Church's kerygmatic presentation of Jesus, 'the material whose historicity has been established is sufficient to make a historical encounter with Jesus possible. His action, the intention latent in it, the understanding of existence it implies, and thus his selfhood, can be encountered historically. And this in turn can be compared with the *kerygma*, once the meaning the *kerygma* conveys to us has begun to shine through the kerygmatic language in which it is communicated' (p. 105). So Dr Robinson formulates the working hypothesis of the new quest: 'If an encounter with the *kerygma* is an encounter with the meaning of Jesus, then an encounter with Jesus should be an encounter with the meaning of the *kerygma*'. In the final chapter he attempts to show by a number of important examples that this hypothesis is in fact verified, that the historical Jesus whom we encounter through the non-kerygmatic material is in fact the *same* in his existential significance as the Jesus who stands behind the *kerygma*.

As coming from a whole-hearted disciple of Bultmann, much of what Dr Robinson says, and still more of what he presupposes, must inevitably be unacceptable to any Catholic. Yet it contains elements of great value for the qualified and discriminating new testament scholar. It is surprising in a work which is otherwise notably well documented, that Bultmann's *History and Eschatology* should not have been used. In so many ways it seems supremely *ad rem*, and judicious quotations from it might have helped Dr Robinson to explain more clearly what he means by 'modern historiography'. One could wish that less space had been used in arguing with adherents of other schools such as Dodd and Stauffer, and in restating the basic positions of

Bultmann. The author's own argument, though somewhat diffuse and repetitious in presentation, is intensely interesting, and one would like to see him develop it at greater length.

JOSEPH BOURKE, O.P.

A CHRISTIAN THEOLOGY OF THE OLD TESTAMENT. By G. A. F. Knight. (S.C.M. Press; 30s.)

This book is an attempt to recreate, by careful examination of the sacred text, the living experience of the nation of Israel in its relations with God progressively revealing himself; and to present Israel's own divinely inspired interpretation of that experience. The author considers this the only way to do justice to the theology of the old testament, for 'the moment we seek to tabulate and systematize that living experience . . . its reality will grow cold and dead to our touch' (p. 19). The author is not a Catholic and he does not seem to be familiar with Catholic works on the subject; he is no doubt here revealing his own reactions to the 'scientific' treatment of the inspired books by 'scholars who may not necessarily be committed to a Christian obedience' (p. 7). He insists that the old testament is the word of God to the Church, and that St Augustine's principle '*credo ut intelligam*' must be followed by all who hope to understand it.

The author also seeks to discover what the old testament has to say to the twentieth century in the light of the Christian revelation as a whole. He does not view the old testament as merely preparing for the new; he sees them rather as parallel, though successive, events in the working out of the divine plan of redemption. In both testaments God reveals to us his redemptive activity in and through the Son. In the old testament this 'son' is the nation of Israel (Exodus iv, 22, etc.). God dealt with Israel in the same way, and to the same purpose, as he dealt with his divine Son. '“In Israel” God did not succeed in redeeming the world. It remained for him to act “in Christ” in order in order finally to draw all men to himself' (p. 8). And we may expect these dealings to be paralleled again in his relations with the Christian Church, body of the divine Son, and with the individual Christian. 'The story of Israel is the story of “me” writ large' (p. 215).

It is perhaps a consequence of the author's 'experiential' method that the reasoning employed is often intuitionist rather than logical; one is often left wondering whether a particular conclusion really follows from the premisses given. That is not to say that it is necessarily false. Presumably we must have had the same 'experience' before we can be in a position to judge; we cannot but gain in biblical understanding if we make the effort to acquire this. If we find even then that we cannot agree with an interpretation, it will not be a bad thing to have been

forced to scrutinize more carefully interpretations previously taken for granted.

There is nothing in the book to which a Catholic need take exception, though a reader unacquainted with current biblical theory may well see error where there is none. Thus, on pages 71 and 197, the author interprets the 'sons of God' of Genesis vi as angels. This does not mean that he thinks the angels capable of sexual functions; careful study of pages 127-8 should make clear to such a reader the theory which makes the interpretation acceptable. The text commented upon is the authorized version, but this is corrected where necessary. No use is made of the deuterocanonical books which the author, as a Protestant, thinks apocryphal. Even this point, however, is stated quite inoffensively (p. 213).

There is an occasional slip, as when the great eighth-century prophets are described as '*virtually* monotheists' (p. 26; italics mine), and when the author quotes Isaiah xlii, 8: 'My glory will I not give to another', he comments: 'i.e. to another people, *not* to another god; and certainly not to a graven image' (p. 289). The synonymous parallelism of the verse, one would think, sufficiently refutes this contention.

One is also surprised to find a modern scholar adhering as closely as does the author to Welhausen's unfounded application of evolutionary theory to the religion of Israel. There is no evidence that this latter was ever henotheistic, and it is surely going too far to maintain that temple prostitutes (Deut. xxiii, 17-18) were considered by orthodox Yahwism at any period as 'holy unto the Lord' (p. 91).

FR RUDOLPH, O.F.M.CAP.

THE LIVES OF ANGE DE JOYEUSE AND BENET CANFIELD. By Jacques Brousse; edited from Robert Rockwood's 1623 translation by Anthony Birrell. (Sheed and Ward; 18s.)

A FLORENTINE PORTRAIT. By D. B. Wyndham Lewis. (Sheed and Ward; 12s. 6d.)

If one is not to be irritated by Mr Birrell's book one has to remember that the object of all historical writing, until a relatively short time ago, was never simply to inform but almost always to persuade. (Whether the modern historian is always the impartial arbiter of the past is doubted by some sceptics.) Facts which helped the case could be introduced at intervals; nothing adverse would be mentioned except as an Aunt Sally.

This gave to historical figures a curious and not really credible flatness, portraits without perspective. The good were incredibly good and the bad depressingly consistent in their evil doing. Lives of the saints, written for edification, suffered greatly from these disadvantages.

One must not therefore expect that the lives of Ange de Joyeuse and Benet Canfield will give a rounded picture, will make them live; the lives must be read, if they are, for other qualities.

Ange de Joyeuse was born in 1563 of an aristocratic family. He and his brother were employed from the earliest possible age by the king as commanders and administrators. Yet when Angel was twenty-four, a month after the death of his wife, he entered the austere Capuchin order. The king, Henry III, himself a Capuchin tertiary, was angry and disappointed, but complied.

In 1592, Angel's father and brother having been killed in battle, the people of Toulouse, alarmed by the approach of the Huguenot army, demanded that Angel be made their governor. He was rapidly and reluctantly exlastrated. He did not re-enter the order until 1599 when peace was temporarily restored in France (the year of the edict of Nantes). Later in the same year Angel was briefly concerned in a clash of Church and state but the rest of his life was non-political. He died in 1608.

Benet Canfield was born in Essex in 1562 of a Puritan, country gentry family. He was converted in 1585 and joined the Capuchins in Paris. He came to England in 1599 (after being involved in the Church/state affair in Paris), was immediately arrested, imprisoned at Wisbech and in 1603 banished. He is known mainly for his book, *The Rule of Perfection*, an instruction in the mystical life. He died in Paris, 1610.

The historical background and an outline of the lives are given in a cleanly written introduction. The biographies add little to these facts, although in the life of Benet Canfield there is his own account of his conversion—starting with a virulent attack on the Protestants. One is therefore tempted to ask of this book: Is it worthwhile? Prompted by 'modern' requirements, one wants to know on the political level, what issues lay behind the clash of Church and state jurisdictions in this period of transition from organic unity of Church and state to their separation and their becoming institutionalized. One does see that the structure of behaviour was still medieval, society was still on a small enough scale for loyalty to be personal and for love of people for king and of king for people to mean what it said—not that it always did!

On the personal level one would like to know what were the motives and thoughts of Angel in first renouncing power and later changing from Capuchin to fighting general and back again, and what the other religious and laymen thought of these actions. In short, one is asking for a book which Mr Birrell might well have written himself using these lives as occasionally quotable sources.

What remains? It is claimed (rightly) that something of the flavour of French baroque is conveyed by Brousse's style, its sweetness

somewhat salted by Rookwood's translation. It would be unfair to condemn the book for not being a modern 'psychological' biography. Its values are indirect: the type of mind and thought which the style reveals (the tone is that of the kindest of obituaries), the recommendation of a way of life—and the inference of the deficiencies of the then accepted standards; it is a period piece which conveys the religious atmosphere of a time immensely different from the present, especially in its attitude to penance and mortification. The book is worth reading finally for the subtler taste which can savour the irony of lives of great austerity wrapped in layers of sweet luxuriant language.

How different is Mr Wyndham Lewis' study of St Philip Benizi! His aim is not simply to edify but also to inform and to entertain. But the attempt to make the saint 'live' is an impossible task. The use of various devices, the frequent 'must have been's and 'surely's cannot overcome a chronic lack of genuine information. There is really only enough for an extended biographical note. And, as in Mr Birrell's book, but for different reasons, a flat picture of the saint emerges.

Philip Benizi (1233-85) came of a well-to-do Florentine family. He joined in 1254 the order of Servites formed in Florence in 1249. He became the fifth general of the order in 1267 and travelled in various parts of Europe, founding new houses, and, in Italy, acting as peace-maker for the papacy.

The order was officially confirmed in Philip's lifetime. Popes followed each other in rapid succession; the ones who favoured the order did not live long enough to confirm nor the unfavourable ones long enough to disband it.

This uncertainty seems to have had no effect on Philip and when he died the order was firmly established in Europe.

This life makes no claims to be a scholarly work; sources are not usually quoted; imaginary conversations are constructed; probable meetings between St Philip and Dante and St Philip and Jacopone de Todi are posited; what is apocryphal is not always clearly stated; descriptive detail which could not possibly be known is included (this makes the portrait less convincing, not more); and a good deal of extraneous, if interesting, material pads out the book.

Again, what remains? A readable account of Italy and especially Florence in the thirteenth century with what is known or has been written of St Philip Benizi interposed. Something of the atmosphere of loyalty and opposition and devotion is put over, although perhaps Mr Wyndham Lewis is too pleasant a writer to convey its violence, the context in which St Philip and his companions found it possible to take literally the injunction to take the kingdom of heaven by force,

and inflicted the force on their own bodies to a degree which could not be admitted publicly in the present day of 'norms'.

By both books one's main desire in reading them and their like is left unsatisfied. One really wants to *know* what sanctity is like. Can it be that such knowledge cannot be found in books? or perhaps only in those written by saints?

S. H. TODD

THE GOSPEL OF THE INCARNATION. By George S. Hendry. (S.C.M. Press; 15s.)

This new book of Professor Hendry's which represents the Croal Lectures that were delivered in New College, Edinburgh, in October 1951, is called by him 'a work of theological integration'. The undue stressing by different Churches of one particular aspect or perspective of the gospel to the relative neglect of others lies at the root of the unhappy divisions in Christendom, and has resulted in a fragmentation of the total gospel of Christ. Nowhere is this more evident than in the isolation of the doctrine of the incarnation from the atonement, caused by the neglect of the historical Christ. The drawing together of these two central doctrines of the Christian faith by relating them with the life of the Jesus of history, is the theme of this book.

This relative neglect of the incarnate life by theologians is attributed by Professor Hendry to the misconstruction of the humanity of Christ by the Church in the west. He points out how some of the Alexandrine Fathers, St Athanasius, St Cyril of Alexandria and others, interpret the incarnation as the assumption by the Second Person of the Trinity of a universal human nature, so that by the very fact of the incarnation man is changed, redeemed, deified. Although only a few of the early Greek Fathers expressed this idea, it seems to have been something that was inherent in the faith from the beginning. For Professor Hendry the importance of this is that the incarnation is recognized as the source of the atonement, and a definite ontological relationship is set up between God and man which goes far to explain the vicarious nature of Christ's atoning work.

Although this idea of the consubstantiality of Christ with mankind is not unknown among the Latin Fathers of the west, it never seems to have flourished there. In general the doctrine of the consubstantiality of Christ with man was interpreted in the west in a less exact sense than the Chalcedonian definition seems to demand; and this according to Professor Hendry was the root cause of the rise of the various theories of the atonement in the early Church in the west, and resulted in destroying the objective ground for the vicarious character of Christ's atoning work. Thus one of his criticisms of St Anselm's theory is that

'by interpreting the *homo-ousios* or consubstantiality of the incarnate Lord with our manhood, as consanguinity or community of descent, Anselm left himself without an objective ground for the vicarious character of salvation' (p. 65). This is a valid enough criticism, for it is not clear in St Anselm's work how Christ, who is innocent, offers satisfaction for the guilty, and transfers the merit which is his to those to whom it does not belong.

Professor Hendry admits that the history of the doctrine of the atonement is a long record of attempts to find one single key to unlock the mystery. For him the key is to be found in the human life of Christ. 'If Christ could do what he did only because he was God, why did he have to become a man to do it?' (p. 130). We are back again at Anselm's question: *cur Deus homo?* But Anselm's theory of satisfaction or any theory of a similar nature meets with strong disapproval from Professor Hendry. He regards every theory of this kind as insisting on forgiveness being contingent on satisfaction, and this is not really forgiveness at all but a matter of commutative justice; a *quid pro quo*. In stigmatizing all satisfaction theories in this manner Professor Hendry is less than just to the refinements of the theory, introduced by the later scholastics, and followed in general by modern theologians, who insist that the redemption was a work of God's free mercy and stress the hypothetical nature of all theories of satisfaction.

In any view the atonement is founded in the incarnation and we can agree with Professor Hendry that the object of the incarnation is to bring men into personal relationship with God. This is effected by God becoming a man; by becoming *homo-ousios* with us. But we cannot agree with statements such as the following: 'Salvation was not the result of something he did in entering humanity, or of something he did by dying a human death; it was the work of his life and death to relate himself freely to men and them to himself; and the relation is the core and foundation of the salvation' (p. 134).

Although he admits that traditionally the atoning work of Christ has been associated with his death, and protests that he does not want to diminish its signification in any way, yet that seems to be precisely what he does. Even if all Christ's activities had redemptive value and in total compose the work of the redemption, it is difficult to see from the witness of the new testament how the death of Christ can be of no greater significance than the termination of his life work. Yet he says: 'What Christ accomplished in his death is nothing other than he has done throughout his life; in it he finished the work that had been given him to do. His death was the consummation of his life, the cross the completion of the incarnation.'

It is difficult within the limits of a short review to do justice to the

intricacies of Professor Hendry's thought, but perhaps we can sum up his view of the atonement in his own words: 'There can be no theory of the atonement other than the fact of the atonement' (p. 146). The presence of God among men, consubstantial with them and so personally related with them, and extending to them in his life the forgiveness of God, this is the atonement; and this personal relationship lives on through the Church. By word and sacrament the real presence of Christ, the original event, becomes through the power of his Spirit present again among us.

This is a book by an eminent theologian for theologians. The thought is, at times, difficult to follow, and for those of a different theological tradition the idiom is strange and at times obscure. On almost every page one finds oneself disagreeing violently with Professor Hendry's views, not least of all when he sets out to interpret Catholic teaching. Yet withal the book is a sincere attempt to elucidate the great central mystery of our faith, *cur Deus homo?*

Mc.

ON LOVING GOD. By Bernard of Clairvaux. Edited by Hugh Martin. (S.C.M. Press; 9s. 6d.)

There can never be too many editions of St Bernard's *De Diligendo Deo*. It is brief, and the plan of its development is so clear that it could scarcely fail to leave a lasting impression even upon the mind of a reader who does not normally find twelfth-century writing sympathetic. The present volume would appear to be a reprint of the first of the old Caldey Books, in the case of the *De Diligendo Deo*, followed by a short selection from Eales' translation of the Sermons on the Canticle. These old-fashioned versions are not to be despised by anyone who likes to feel confident of being fairly close to the Latin of the original.

A.S.